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(with notes and printed material interspersed)

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Preface

Knowledge is the common property of mankind. Nations and individuals feel themselves equally entitled to partake of the common stock, without stopping to enquire who were the original contributors to the national treasury. History, or the mass of information concerning God, the Universe, and the particulars of our own world, is the accumulation of innumerable pens, many have immortalized their names, by recording the transactions and events of their own nation, for the benefit of succeeding generations. It will be of little profit, on the present occasion, for us to stop to enquire, what were the motives of historians in writing, certain it is that succeeding ages have

reaped the advantages of their labors, Every writer who has contributed to the common fund of information, is entitled to the thanks of mankind, our meaning is confined to beneficial knowledge, on the contrary, those who have written with the purpose of degrading their species, deserve the execration of the human family. Knowledge is the property of the greatest advantage to created beings, it is the immediate offspring of reason

which is concerned for the existence, the welfare and the happiness of the children of men. It has been gradually increasing since the maker of the Universe placed our parents in the garden of Eden. This continued increase of knowledge forms the original plan of the Creator for the well being and happiness of his children, in their ultimate salvation.

It certainly was the intention of the Almighty, that man should rise by degrees in the scale of intelligence, through all eternity, without ever arriving at His perfection and knowledge. This constant employment of the human intellect in making new discoveries in the creation of God, forms the mainspring to human actions, in this way, man's curiosity finds continual employment, and increased gratification. On the contrary, if the actions of men were confined to a limited field, and human intelligence could range only in a circumscribed sphere, life would become monotonous, consequently hardly endurable. Our position is proved by the childs growing weary of his rattle, the adult ear, becoming indifferent to the most exquisit music, and the palate soon becoming satiated and cloyed with the sweetest viands.

The brute is content with his lot, because his being has never taught him

to look beyond his pastures. to seek a higher sphere

If the foregoing hints be correct, philanthropy admonishes every individual who has the capabity and the means, to contribute his share, to the continually increasing fund of knowledge. Indolence or negligence are alike censurable. as we have freely received, so we should freely give. judging by analogy, many things which may appear unimportant to the concomitants of any given period. or age, may be highly interesting to their immediate successors, or succeeding generations. Truths are truths, though they may appear in a homely dress. Many writers on the same subjects are a comformation of each others history, and put the facts beyond a doubt in the minds of their readers; at the same time making history full, by filling the vacancies in the record of one another

The under-current of human actions is so deep that Navigators in the different periods of time have never been able to fathom it, historians have been compelled to be content with recording, what they have seen floating on the tide of time, sometimes the surface has been so smoothe, as to afford the historian an accurate view of the floating mass,

but at other times, the current ran so rapidly, and the waves dashed so furiously, or the tide flowed so highly, as to bid defiance to human observation.

To trace cause and effect is the business of the historian. in his efforts to fulfill this obligation he is often foiled, for "men seek deep to hide their counsel from the Lord"; dreading that light may shine into their secret abominations, frauds and deceptions. Europe has had her records of national affairs for many centuries, how many do you suppose, know the main springs, or secret motives of their princes, kings and emperors, for the wars devastations, imprisonments, confiscations and banishments. The lusts of kings and courtiers, the jealousies, annoyings and heartburnings of aspiring misses have been fruitful sources of crime and misery. which historians have ascribed to other causes. The recorders of church history. may often have been deluded by the specious shows of sanctity and virtue, in designing and lecherous popes, cardinals and priests, who have disgraced the name of Christianity.

Nor can the writer of church or state, in the present enlightened age, be fully secure, that he may not be under a deception, in some of the multifarious events that he hands down to posterity

Preface

If the writer be strictly honest and faithful in relating what he himself witnesses, in his compilations, and the recording of the current sayings, and doings &c of his time it is all that can be expected of him.

A serious difficulty obtains in the present undertaking, many of the papers that might infallibly guide the author, are not to be obtained, being sacred as belonging to the Ministry. These documents contain individual character and standing in society, consequently are not to be removed from the Ministerial Archives. One of the valuable qualities of history may be promised to the reader, viz, the spirit of the times of the several incidents; as the record is to keep pace with the march of time. The writing of history long after the materials were prepared, loses much that is peculiar to each circumstance, consequently much is lost, of the most interesting matter, the warmth of feeling, the excited passions, and the enthusiastic zeal of sanguine devotees.

The writer himself has something of interest in his works, this worth is to be realized long after the completion of the performance, the perusal brings with it many pleasing associations of times long since numbered with the things that are past. ***

Preface

*** One of the principle inducements to keep the record, is the pressing request of a valued friend. Finally, if the reader shall find interest enough in these sheets, to pay him for his time and trouble, it will be satisfactory to both, and a sufficient compensation to the writer for all his toils.

Union Village. January 1839 }

Wm N Redmon

*** It was the original intention of the writer, to commence his church history of the United Society of Believers at Union Village at the Era, when the present Eastern Ministry, Elder Freegift Wells and Eldress Betsy Hastings, with others, took charge of the church, but the consideration, that thus commencing in the middle of the history, would leave many, who may chance to see these sheets, in doubts and perplexities concerning matters and things preceding, from this consideration the author has concluded to extend a few remarks as far as the origin of the church.

These few hints may serve as connecting links, of the whole history, from the commencement of the Society in March 1805. to the present time January 1839. Locality. Union Village stands on a beautiful table of up-land, between the Miami Rivers, in Turtle Creek Township, Warren County, State of Ohio. Four miles West of Lebanon four and a half East of Monroe, Thirty North of the city of Cincinnati and twenty four South of Dayton. The premises embrace almost every variety of soil, serving well for the different products raised in the Western States.*****

To day, January 15, 1839. the author conversed freely with Brother Malcom Worley, he is in health, his memory as good as an Almanac,

and he conversed readily of the time and cir_
cumstances of the arrival, of the first witnesses,
John Meacham, Benjamin S Younge and
Issachar Bates at his dwelling, he says, they ar_
rived on the 22d March 1805. at twilight and
tarried over night with him.

The day following they visited Richard McNemar,
whose premises joined Malcom's being the East
quarter of the same section. What they did
and said to the then, Revd. Mr McNemar,
we shall hear from his honor subsequently.

On the 27th of March 1805. Malcom by
the spirit of inspiration proclaimed the
Second Appearance of Christ, in the three
witnesses, confessing his sins at the same
time to Almighty God, in the presence of
John Meacham and Benjamin S. Younge,
(Issachar being absent in Kentucky) immedi_
ately afterwards Miriam his wife confessed
hers. Thus without previously consulting, they
both took this first step towards regeneration
They were simultaineously under the same
spirit of inspiration, concerning the
manifestation of God in the flesh, and
what were the actual requirements of the
the gospel of salvation * * *

* In the years 1805-6. amounting in all to sixteen (16) persons, were kindly entertained at his (Malcoms) bed and board without cost, until they had time to build a mansion, and make suitable improvements and accommodations for themselves.

This first house, the first erected by the Elders, in the West, was located on the South of the same section on which Malcom and Richard McNemar lived * * *

Before giving the promised extracts from Richard McNemar's work, the "Kentucky Revival" it may not be amiss to give the reader some idea of the ability of this extraordinary man. But the question is already in my mind, Why spend your time in recording a few particulars of him whose fame has spread over the civilized world? I hardly know how to answer this question, but I cannot resist the impression, that I ought to record a few facts, concerning him, which may not be handed down to posterity by others in a connected form. He was regularly educated and ordained a presbyterian preacher. In taking his oath to fulfil that special calling, he was sworn "to adhere to, and preach the doctrines of the Bible" the Confession of

Faith not being included in the covenant.

This last work it is known to the world, is the standard of presbyterianism. However well he might have been instructed in that elementary Book, he viewed the doctrines contained therein as being antagonistical to the sacred precepts of the Bible.

For years he performed his duty as preacher, evading any obligation which might bring him in direct collision with the "Confession of faith." His cunning, however, failed him by degrees, and a full and free salvation, to all who will accept it, little by little flowed from his eloquent tongue, until concealment was no longer practicable or desireable. The spread of these favorite doctrines including free grace were instrumental in bringing about that memorable separation in the presbyterian Church, in the year of our Lord 1803. The parties being known and distinguished as "Orthodox and Schysmatics". Schysmatic and Newlight are synonymous terms, being two names for the same church, the former term has become obsolete, and Newlight is the name of the separatists that at first received the name of Schysmatics. "The "Apology" for the Newlights, at the time of separation, is mainly the work of

Richard McNemar, being founded on his original doctrine, and is the Text Book of the Newlight Church.

The first effort of his favorite doctrines, is only as the drop, to the full Bucket, in comparrison of what they afterwards brought about by their wide disscrimination, they never could be expunged from the Orthodox church, but continue spreading over the United States. In the Presbytean Church, a majority of members have embraced the salutary doctrines. In 1838. the Presbytors met in Synod at Philadelphia in Pennsylvania, and made a formal separation.

The parties being styled the Old and New Schools.

The New School for many years preceding the separation, had a majority in the Synods, and carried every measure for the government of the Church. The appropriation of money &c. The Old School, at the separation of 1838, traced the cause of their separation back to the "Old Heretic,-Richard McNemar."

This testimony in the case of the world, will give immortality to his venerable name. The New School will evidently prevail, and the Old School may yet be emerged in the New, this union, peradventure will take place after

the Fathers of the present generation have deceased. The Orthodox doctrine of "foreordination and predestination" is certainly becoming unpopular, and true light is every day discovering more and more of their deformity.

When this revolution shall have been completed in the Presbyterian Church, the doctrine of "free grace; full and free salvation to all who will accept of it" triumphant, then shall we behold a part of the wonder, which the Lord has accomplished, and is still accomplishing by his servant Richard McNemar.

These doctrines are founded on eternal truth, and continue spreading independant of the original propagator. These doctrines were the forerunner, and prepared the way for the reception of the everlasting gospel in the Western Country. Every well wisher of the human family must certainly desire that the doctrine of "free grace", may be handed down to the latest posterity, illuminating the way to eternity, for every succeeding generation.

* * *

Having closed our extract from the "Kentucky Revival" it might be proper to say, that the citizens, who embraced the everlasting gospel, were principally, under the Ministerial charge of Richard McNemar. This same Richard McNemar who stood high in the church during the administration of Father David Darrow and Solomon King.

* * *

The gathering of the Church, or the assembling of Believers, as before hinted, is the same or rather after the same order, in Christ's Second Appearing, as was in his first, the order of the old creation had then to be broken up, and out of the members of the natural family, the spiritual family was formed.

Accordingly the Believers, in the "Miami Valley", were gathered together at Union Village, breaking up the natural families of those who had received the Testimony of "Christ's Second appearing" and out of them members of these, forming spiritual families, containing between 20. and 100 members each as served

convenience at that period, The formation of the Spiritual family is done with special regard to the prosperity of members in a spiritual travel in regeneration or the New Creation, * * *

Land, Houses, and property of every description go to the common good of members, as they may have need, without any reference to what anyone originally owned, No one has aught to say "its my own," *

* As far as the writer of this page understands the above is confined to estates and financial affairs, not tools, furniture or any personal equipments, and can obtain out of their money given up into the treasury, little sums when wanted for books newspapers or what not, by asking the trustees

*** The several families were located at various distances, from each other, varying from a half mile, to two miles, as convenience served.

As Believers are an agricultural people, the disposition of the several families were made with particular reference to this avocation, sufficient room, or distance for farms, meadows orchards and gardens was a primary consideration in the location of the several buildings. ***

It will be remembered, commencing at the period of 1805, that a large portion of the State of Ohio was then a wilderness, and that the "improvements" of the hardy pioneers at that period were very limited, consisting principally of a "log Cabin" and a few acres of "cleared land" sufficient to produce the necessaries of life for a small family. And that the first settlers, were mostly poor in this worlds goods, possessing only a sufficiency for their immediate consumption, and many families could not boast this scanty supply borrowing the common articles of food, in times of scarcity, was practised by nearly all, and contributed much to the good neighbourhood well known in the back woods.

But to come more immediately to our subject. Union Village had to be made from the "Stump", tree. There were one or two or more small improvements on the premises sufficient for the accommodation of as many families of the

old creation, but quite inadequate for families of the new creation. Log Dwelling Houses, Kitchens, stables, and other buildings of necessity had to be "raised". The first logs for these, were cut on the ground in the immediate vicinity of the scite of location. To commence life a new, when all the necessaries of life, have to be made out of the solid, is no small, or easy undertaking. it requires a series of years to construct all the rude accommodations of convenience in a wilderness. The Believers commenced this work of clearing ground and building cabbins, with an energy and zeal, perhaps never equalled, in the space of a few years, comfort and

abundance crowned their labours, the Village went far a head of the surrounding country, in improvements of every description. The Village, shortly after her first rude garments, put on the vestments of an old improved country, she was admired by all who saw her, mills and machinery were in rapid operation, large fields of grain, beautiful meadows, and pastures spotted with fine English cattle, were the objects that astonished the eyes of the beholder. Nor should we pass unnoticed, the well

*cultivated gardens that have adorned her
since her commencement, these have been,
and are still well filled with the best garden
roots and vegitables for the table, medical
herbs and roots have always found a place
in the ~~xxxx~~ village garden, as forming an essen-
tial part of the domestic economy, serving
the double purpose of ornament and utility.***
These improvements were accomplished by
by the unceasing industry of the members.
for the society at that period, had not the
funds or money to employ laborers, workmen
or mechanics, the little they had and could
make, barely served to furnish the consumption
of the table, and to supply the materials

for buildings iron, nails, castings, glass &c.
Large frame and brick dwelling Houses in
a few years succeeded the cabins, and
barns, stables, cow houses and cribs of the
finest kind were seen all over the premises,
East, West, North, and South. Other build-
ings inferior in magnitude and utility fol-
lowed in train. The Mills of Union Village
have cost an immense of money and labor.
The first mill dams, ~~xxx~~ both saw and
grist mills, were frame dams, these consum-
ed an abundance of the best timber, which

lasted only a few years, being succeeded by dams of earth, each of these were carried away by uncommon floods, the saw mill dam was broken through twice in the space of thirty years, and the grist once in twenty seven years. The Saw Mill was re-built the season before the last flood which broke the dam, the dam was not repaired, and the whole was a loss, or nearly so. The first grist mill was a brick House of three stories, this was torn down, and replaced by a large frame of greater dimensions in the years 1835 and 36. But this little sketch of the mills is far ahead of the other history of the Village. We have before stated,

in the preceding part of this chapter, that the mechanical execution of the buildings, mills machinery &c. was principally performed by members of the society. This may seem strange as the inhabitants of the country and the Village, were mostly Backwoodsmen; But when the reader recollects, that the founders of the institution, came from New York and the Eastern States, where the mechanic arts had arrived to the greatest degree of perfection of any portion of the United States, he will then have a solution of what might

otherwise appeared almost impossible. It must be remembered, that those who established the Church at Union Village, were not like the Reverend Divines of the world, too proud and important to work at any kind of machinism or labor, but on the contrary, they thought it one of the indispensable duties of a member of Christs church to be industrious with the hands, and like St Paul "chargeable to no man": for the necessaries of life, so long as they were able to support themselves. Of the Elders who came from the East, we shall speak more at large in another part of this work, the only reason for introducing them at this time, was to give the reader an idea,

that they were instructed in the different "handy craft", and as capable of teaching men how to work at the different trades, as they were how to follow the precepts of Jesus Christ and Mother Ann. The natural fathers too, were some of them workmen, in iron, wood, leather &c. So we see that the talents, and mechanical skill of all, when combined, for the upbuilding of the New Jerusalem physically, formed a mass of information sufficient for the work.

The laborers in building were mostly young men, who were only youth and children, when

their parents became members of the church. These, after having finished their education, in the School Order, which consisted mostly in reading writing and arithmetic, some grammar, were put to trades, as Blacksmiths Carpenters, joiners, Brickmakers, Brick layers. Stone Cutters, Coopers, Weavers Shoe makers Taylors &c. It must be said in honor, of the young people, both males and females, that in a few years. they performed wonders in buildings, machenery and the mechanic arts. Union Village, physically, is principally the work of these industrious and enterprising young people. This is not spoken in derogation of their parents, who had performed the more

active duties of life, and were engaged in more suitable callings for declining years.

The more important dwelling houses, have on one end, the date of the year when builded. They stand, or commence, with 1819. 1820. 1821. 1822. 1823. these numbers are of iron, and will be seen by posterity, when this scrap, and the writer are numbered among the things that are past, and forgotten. These dwellings were put up according to the dates, and finished off, ready for the reception of families.

Good brick shops and frame dwellings

were made as early as 1810. 1811. 1812, 1813
and 1814. The reader will perceive that the
Eastern Elders moved into their first man-
sion house in the West June 5th and 6th, 1806.
Only four years elapsed till the erection of
the first Center House 1810. The first house of
Worship was builded the year 1808. It was a
large frame, Joseph Allen was the architect.
This house was afterwards moved some fifty
yds. and is occupied as a mechanic shop
of different arts. The present House of Worship
was builded in the year 1818. Daniel Sering
architect. The building is of wood, in plain
neat style, two stories high, 44 by 60. feet long;
painted white, and enclosed by pailing of
the same color. This year, 1839. the old

Center House, and Kitchen, (now occupied
as the Trustees Office) are being repaired, and
an edition to the Kitchen is made in place of
the stoop or entry between Kitchen and house.
When completed they will make good accom-
modation, for the Trustees and others, and
furnish ample room for visitors from other
societies, who may bless us with their company.
The color of the buildings is to be green, the color
of the Ministry's Shop, and the buildings at
the West Frame. The Brick Houses of the
village, remain the native color of the
brick, the roofs without paint, the eve troughs

and window shutters and doors are yellow,
the sash and window frames white.

The timber of the Houses, brick and frame
are of White Oak, the floors of oak, and white
ash, the joiner work of cherry tree, black wal-
nut and pine, the roofs of pine. The conductors
mostly of tin, at first they were of wood. The
frames of stables and barns are white Oak,
the roofs sides and ends of pine. The general
reader may laugh at these particulars, but
the mechanic and others may feel an in-
terest even in these items, as connected
with history. As the tastes of men are dif-
ferent, those who consult history will do it
to satisfy their peculiar desire, whatever
it may be, on this consideration it is hoped

that every reader may find something sat-
isfactory to his curiosity, every age and coun-
try has something differing from other gen-
erations and countries, these peculiarities are
the main incentives to historical Knowledge.
Those who may be seeking for salvation,
may find something of the views, of the de-
sires, of their fellow beings, who were once
in a similar situation, but who have long since
passed into the regions of eternity, those who
have just entered the way of God, may want

to know how others before them, were affected by the cross of self denial, Elders, Brethren and Sisters of greater progress, may want to see the changes in Society, in things spiritual and temporal, that have transpired with their predecessors of the different administrations. Children yet unborn, who may inherit Union Village, in a high state of improvement, without stumps or roots, enclosed by hedges and ditches and wearing the appearance of an earthly paradise, may be highly interested in knowing the history of their predecessors, who threaded the thick woodland in the early settlement of the country, in pursuit of game, deer, turkeys &c. over the land which they consecrated to God, as an inheritance to those, and those only, who are to be the heirs of the "beauty of holiness", in succeeding generations. Or they may feel a deeper interest, knowing that they are the heirs of those who spent their days in the hardest kind of toil, in contending with the heavy forest and wild vegetation, in order to make room for the different kinds of grain, and seeds necessary to sustain themselves, while laying the foundation of the New Jerusalem, in things both temporal and spiritual.

*** The following are the names of the families at the decease of Father David, viz, the Center, Brick, North, South, East, Square House, and Grist Mill, these were immediately in the Village.
the North Lot was then a young Believer family, the East was the gathering order. At the West Section, were the Frame and Brick families, and the West Lot, also there was a family on the Ministerial Section called the South Lot, a young Believer family. The West Lot was also a young believer family.

The young order at that period contained many promising members, who had recently been gathered by whole natural families, these were of respectibility and standing in the world, having a handsome property, which they dedicated to the interest of the young order. It may not be amiss to state, that the interest of the seniour and juniour orders were separate; the Trustees of each dealing for the good of their respective interests, with the world of mankind. Book accounts were kept by both orders, the books were balanced at the end of the year, the seniour order, frequently at the ballanceing of accounts gave the juniour the ballance against them,

at one time the ballance was $1.500. The parent society purchased nearly all the real estate for the young order at Union Village. The same liberal hand was extended in the purchase of real estate, to the societies of North Union, and White Water, besides, they received pecuniary assistance in money, brood stock, hand-labor clothing &c. at various times, as necessity demanded. As Union Village was the parent society in the Western States, all the other societies looked to her for assistance, in the things of this world, Pleasant Hill alone helped herself, all the the other societies owe her a lasting debt of gratitude, It may truly be said of her, that

she has done a good part by her offspring. — The Western Societies. It is true the parent Society at New Lebanon gave her a good outset in money, but Union Village has doubled, perhaps quadrupled the amount, in donations to other societies. I have not the books and journals at hand to refer to, but all these accounts, and donations, are on the proper books, and perhaps recorded in the private journals of members, not as a matter of boast, but as money records, to show how the joint interest has been disposed off.

In this manner, the pecuniary aid of Believers, flows from parent to offspring, in continued succession, all for the support and upbuilding of the Church of Christ, and the honor and glory of his heavenly Father.

Having obtained a list of the elders of the church, who were elders at the time of Father David's decease, it is here inserted, for the information of those who may chance to see this book, they are as follow,

Center, House Samuel Rollins, Ashbel Kitchel, Lucy Faith * Prudence Morrell,

Brick, Malcom Worley Ebenezer Morrell, Eunice Bedell, Lucy Darrow, South House, Francis Bedell Joseph Stout, Charity Houston, Peggy Biggers, Square House, John Naylor, Abijah Hill, Nancy Rollins Allura Kitchel, North House, Abner Bedell, Joseph C Worley, Eunice Brown. Eliza Sharp

The church in 1825. contained 336 members. the West Section was recorded at 100, and the young order rising of 200 members, the sum total being upwards of 600 souls. The church at that period was full to overflowing, as before hinted, it was more numerous at this period than it has ever been since. * * *

* Sally Lamb, Col, Josephs Lambs daughter married to William Davis "Old William Bedells" grand son

Emptying the old papers out on the floor to select from. My eye caught in the preceding document, The familiar hand writing of brother William N Redmon, who used to set our copies in school (to write after, He was said to write the nearest a copy plate hand of any one in the Village) Eagerly glancing over the first page or two of his preface, immediately commenced copying therefrom, But was disappointed along through the journal by finding it extracts in greater part from the Kentucky, Revival &c And the very same that I had already copied.

William N Redmon was one of the Busro children at Union Village in the years.

1812 and 1814. sojourning till the war was over. And one of the comers back again of the Busro people to Union Village in 1827. when that Society broke up,

He was a loyal Believer, energetic in every avenue that pertained to the welfare and best interests of Believers. and his various talents brought into use, from one "mile stone" to another during his devoted life. In turns, a caretaker of boys, school teacher, deacon, elder, trader at our Trustees Office and the other families in

the Village. An elder at Water Vliet Ohio twice. He was a good kitchen gardener, a bountiful provider for the table. he deceased in the 74th year of his age.

After I had copied the dates of the principal buildings from brother William's manuscript. Not being entirely satisfied with his information. I penciled off the dates and went to sister Clarissa Patterson for the knowledge I wanted, which was the names of the houses under the dates. and obtained the following from her. 1819. Brick house (opposite of our 1844 dwelling house) 1820. Square House brick. and

the same year a three story Brick at North house for shops. 1821. East House brick, 1823. North House brick.

On the evening of the day before brother William N Redmon's decease, a lovely little girl, perhaps 9 years old, we called Leona, went to her caretaker crying and said, that she saw brother William Redmon laying on his bed. and he was dead. asking to go to his room and see him. "In the morning" the caretaker said. after breakfast she might go And at which time she and several of her equals went to brother

Williams room. Folding his newspaper and smiling as they gathered about his chair, enquired. If the little angels (as was his general manner of speech either to them or concerning them) were wanting to take a ride. noticing Leona wiping her eyes, he said "Why is the little sis in tears" "Last night she saw you laying on your bed and you were dead" answered one of the other girls He laughed heartily and said to Leona "I guess not yet" The same day he was found laying on his bed in his last unconcious breathings.

For three or four weeks prior to this day

he had complained of feeling very weak Living on the third story, he would sit down on the second pair of stairs coming up from his meals to rest awhile before getting to his room And to one and another passing and looking at him, he would say, "I am not sick in the least. I have eaten a good meal, I have no pain, nothing at all ailes me that I know of. I am only weak. For many years he had discontinued the use of tea and coffee and medicines and stimu lents of any kind, But a few days before his last he requested a cup of coffee once a day to see if it would give him a little

more strength.

Brother William had access to an old gentle horse whenever he needed one for his work in the garden, And which he hitched to a little spring wagon to go to the orchard for fruit with the sisters or little girls. Being very indulgent to children, they delighted in such rides and especially when they could get to drive the horse, And often he hitched up on purpose for them, to take a little ride in the woods, or two or three miles along the road and back again, Such like kindnesses had made him a great favorite among the

little ones. It was his opinion that a child should never be crossed, unless it was wanting to do something that would be harmful to itself or in other ways,

One forenoon the writer called brother William as he was crossing the yard - to the kitchen porch to know if he could bring in a basket of apples from the orchard,

Here is his story, "I have had calls enough to-day for any six men, And what do you think, Right in the face of all my troubles, Comes Mary Virginia that beautiful little angel asking me to take "us

little girls a ride — the wagon was hitched up" What could I do, Well, Mary Virginia must not be refused.

"We are remembered by the things that we do"

My Mother

1 My Mother's wisdom is so rare,
In every branch of science,
That in her wisdom I can trust,
And place a firm reliance,

2 My Mother is a carpenter
She hews the crooked stick,
And she will have it straight and square
Although it cuts the quick

3 My Mother is a joiner wise,
She builds her spacious dome,
And all that trace her sacred ways
Will find a happy home

4 My Mother is a merchant man
She deals in goodly pearls,
Those that receive her treasures are
More rich than Kings and Earls.

5 My Mother is a treasurer,
She keeps a boundless store
To feed the feeble and the maimed
The needy and the poor

6 My Mother is a Blacksmith wise,
None can her art excell,
By fire and water form a tool,
That foils the power of Hell,

7 This tool is Mother's battle ax
That hews old nature down
And all who wisely use this tool,
Will share in Mother's crown,

8 My Mother is a warrior bold.
Her sword is keen and bright
And all that use my Mother's sword.
Will put their foes to flight.

9 My Mother is an Engineer.
She plans her fortress wise
And Satan can't erase her walls.
Nor take them by surprise.

10 A good refiner Mother is,
She purges out the dross.
And purifies her vessels by,
The virtue of the cross,

11 My Mother is a fisherman,
The deep she does explore,
She wisely caught me in her net,
And brought me to the shore.

12 My Mother is a gardener,
She sows the precious seed
And by her cultivating hand
Destroys the noxious weeds.

13 My Mother is a farmer neat,
She cultivates her farm,
To see the rich productions grow,
It is a perfect charm,

14 My Mother is a vine dresser
She wisely prunes her vine
And every one will Mother bless,
That drink her precious wine,

15 My Mother is a tailoress
She forms the precious robe,
So rich a mantle can't be found
Throughout the spacious globe,

16 My Mother is a trumpeter,
She blows the jubel sound
Thousands by Antechrist enslaved
A safe retreat have found.

17 She also blows the bloody blast,
In battle to engage
To fight the power of earth and hell
And stem their horrid rage

18 My Mother is a shepherdess,
She nourishes her flock
And leads them on to pastures green
And waters from the rock

19 Go search the earth from pole to pole
You cannot find another
Adorn'd with wisdom love and power
Like my beloved Mother

20 ~~My~~ . She is an honorable Bride
Espoused to Zions King
And since she's Zions royal Queen,
I will will her praises sing.

21 A trusty goldsmith Mother is
She forms the golden chain
That holds me in the way of life
The enmity being slain

22 All souls encircled in this chain,
Can safely be protected,
Not death nor hell can break this chain
Their power has been protested,

23 My Mother is a jeweller,
She forms her jems so bright,
None can them wear but such as are
The children of the light.

24
These gems so rare she did prepare
And to her flock has given
They will delight the Angels sight
And can be worn in heaven

25 My Mother is a house holder,
She makes a royal feast
And all who feed will power obtain
To overcome the beast

26 A goodly baker Mother is,
She makes such precious bread,
That souls are growing into life
That with her loaves are fed

27 My Mother is a General,
Her hosts she does command,
Not the embattled host of hell,
Her warriors can withstand

28 A legislator Mother is,
She forms her code so pure,
It shuts out the lustful crew
Her laws they can't endure

29 Mother's a Pilot to all those,
That to her coasts resort
She'll lead them by the rocks and shoals
And land them safe in port.

30 My Mother is a mariner,
Her skill is fully tried,
And they that once have prov'd the same
Will in her skill confide,

31 She sails through natures foaming tide
Where raging billows roar,
And safely stears her gallant ship
To Canaans peaceful shore

32 Dear Mother let me sail with thee,
Thy presence to enjoy
That I may outride every wave
And be thy Cabin Boy.

Abijah Worster

Eighty-eight this dusty globe I've trod,
In search to find the living way of God
And having found the way forever new,
To all earthly glories I bid adieu.

1 Since by the gospel I've been call'd,
From earth's deceitful toys
My Mother's love supports my soul,
With more substantial joys.

2 Not all the joys that earth affords,
Can satisfy my soul,
But Mother's precious love alone
My feelings can control

3 The treasures that my soul pursues,
Is by the cross to gain
A resting place encircled in
My Mother's golden chain.

4 Why should the fleeting things of time
My busy thoughts employ
When Mother's precious love unfolds
Far more substantial joys.

5 Shall empty toys that fools pursue,
Divert me from the way
Where Mother's bless'd Maternal love,
Such glories do display

6 If tribulation fills my soul
Yet why should I complain
Since 'tis the path that Mother trod
A spotless crown to gain.

7 If trying scenes should me oppress.
And sorrow without measure
It is the way that Mother ran,
To find a heavenly treasure.

8 There is no other way thats true,
And I do want no other,
Than that which now is brought to light
By Jesus Christ and Mother.

9 That love that in th' eternal twain,
From endless years did dwell,
Sent Mother with the gospel sword,
To storm the powers of hell.

10 [illegible]

10 Through all the rage of earth and hell,
She boldly fought her way
Being clad with power she ushered in
The blessed gospel day

11 Should all infernal powers conspire
To rob me of my crown
I'll take my Mother's battle ax
And hew their Phalanx down.

12 Since I this day of glory share,
With my companions dear,
I'll travel on with faith and zeal
For Mother's love is here

13 Since Mother's gospel leads the way
I'll trace her paths with pleasure
Until I have fulfill'd my day
And gain a heavenly treasure

14 When Mother's love shall call me home
To quit this mortal race
Lord lead me where my weary soul
May find a resting place.

15 Through Mother's gospel I've been lead
By power that is divine
Till in my pilgrimage I reach'd
The age of Eighty nine.

Abijah Worster

I send this little book,* to my old original friend Elder Eleazor, as a token of my love and thanks, for his present to me.

The hymn book you sent to me, I was much pleased with, and hope you will be with this. Please Elder Eleazer to accept of my best love and sincere thanks, and give of the same to my affectionate gospel friends, Eldress Salome, (Dennis) and Sister Eunice (Bedell) and brother Ashbel (Kitchel) and to all my good old friends, as far as you may feel a gift. For I certainly do love them; And I feel like one of old.

Now let thy servant die in peace. And let us be glad and rejoice. But the bearer of this, will be able to tell you many good things.

From a* never failing friend
Lucy Smith

To Elder Eleazor*

*Richard McNemar

*four inches wide, five inches long in a fine neat hand writing but very hard to read, so pale and many letters nearly gone. It was in the collection of old papers

I now remember of happening in a social gathering of aged brethren and sisters called a "Union meeting"

I invited in I gladly accepted the privilege of listener amongst them Extremly interesting, narrated in turns, were the various events related in their experience and long acquaintance with one another and of which each seemed to have more or less knowlege. All had been elders and burden bearers from an early period in Village.

During the meeting Elder Ely Houston stated that on a certain occasion, when an eastern Elder was talking

to him. He mentioned the name of Abijah Worster, as a strong believer and examplary brother and as possessing divers gifts in both a temporal and a spiritual line. A gift of tongues. A gift of healing in which he had performed marvelous cures for the sick that the doctors and all concerned had given up as incurable. Had involuntary bodily exercises. Had wealth. Had been a captain on a whale ship &c.

Here the Elder's thought seemed caught away from his subject, to his admiration of Father William Lee whom he considered

he said. The greatest man with the great-
est fatherly soul that he ever knew and
telling a while of his fine qualities of mind
and nobility of judgment and purpose, and
his numerous deeds of love and care for
his brethren and sisters in Christ the faith-
ful followers of Mother Ann

I will now, try said elder Ely to tell over
two or three incidents of the elder's story to me,

That at times Father William's strength
and powers were beyond what was mortal
And telling about a fighter boasting of having
whipped every man he had ever come in
conflict with, and wanted to try his strength
with William Lee,

Father William had heard of it. Hoping
to agrevate an opportunity of a fight with
Father William the boaster had sharp
points in the end of his cane like pins
or needles. And seating himself on a
front bench of the spectators in the Be-
lievers meeting for worship, When father
William would come around and passing
him in the march or in the quick dance
(in the quick dance the laborers turned their
faces in to the center of the room and stood
and shuffled the last half of the tune)

The boaster would stick Father's ankles with his cane. This having been repeated for several Sabbaths. Father turned and lifted his would be antagonist up by his shirt collar with one hand. and gave him a thorough shaking, And returning to his place in the worship appearing not in the least fatigued. And that Father William once having bought a barrel of cider picked it up and walked home with it over a mile in distance. And at another time Father understanding the black smith business and having a little work to do needing a forge. went in near by where smithing was done for ships &c

Requesting the use of the forge for a short time. But being refused. Father touched the forge and it ran to the end of the apartment. He did the job he wished to do and it went back to its place

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(At the period of Father Williams conversion to Mother Anns Faith he was an officer of horse in the Kings royal guard belonging to a volunteer regiment called the Oxford Blues)

The elder returning to the subject of Abijah Worster, continued that Abijah being an incessant hard worker would work all day, and the most of the time of nights as well. Father William Lee feeling burdened lest Abijah might break down under the strain of his work and regret his liberality said to him, "Abijah do you think that you can work as you now do through all your life and spend your strength and means for others. And when you have done it in most cases you will not be thanked for it"

"Yea Father" he replied I can endure

all things for Mother's sake and the increase of the way of God revealed through her

---

Eldress Malenda Watts introduced events of the "New Light" work in the spiritual outpouring of the "Kentucky Revival" especially in the year 1804 when the very atmosphere seemed pregnant the people thought with the promise of some manifestation from the heavens more luminous and powerful than the world had ever then known

There was Caleb Bilested, she said who had strange and wonderful gifts

calling himself a prophet of the Lord an
many believed him to be such, while
others regarded him insane You know
how he went on in the meeting at the
Stand when it was said that over two
thousand people were at the meeting -
Rushing to the front to make himself
conspicuous by being heard, and pro
phesied, shouted, glorified God, and
exclaiming that he saw where the
New Jerusalem was to be be builtxx
then leaping from the Stand, and
starting on the run in the ray that
guided and flamed before him through the

pathless woods until it ended in a broader
light that opened midst a surrounding
of particularly large tall oak trees.

There Caleb stopped, threw up his arms
and clapped his hands in a transport of
joy and jumped up and down and repeat
ing over and over at the top of his voice,
Here the New Jerusalem will begin
Then turning round and round with sway
ing outstretched arm Then paused and slow
er turning with finger pointing to bounds
far away in surveyin glances as to circum
ference seen

Then he spoke to Dr Calvin Morrell who stood near by and been a witness to his exercises and they returned together the course they came through the unbroken forest to the meeting

Calvin Morrell having faith in Caleb Bilested as an inspired man, followed him when he sprang from the Stand in pursuit of the blazing flame that bid him "Come" as he proclaimed

Calvin afterwards went back to the little rise of ground fringed with bush and herb. and still in natures primeval state of wild growth to where he was a beholder and attentive listener to Caleb Bilesteds prophetic words and demonstrations and drove down a strong stake to mark the place.

And it so happened that after the Village was laid out and the first meeting house raised and standing in uncovered rafter, Calvin found his deep drove down stake that marked the event of Caleb Bilesteds vision center the ground location of the New Church building

Now elder Ashbel Kitchel, Malinda's brother spoke of his father's vision in his last sickness The company in general taking part in the subject of Judge Kitchels vision together with similar visions of different persons named in the Kentucky Revival times Also of the irresistible bodily exercises attending certain ones. noticeably the proudest and finest dressed were the most likely to be handled by the invisible power

. And scoffers and opposers of the spiritual visitation would be caught and go roling and jerking helplessly from place to place in the out of door meetings until they were glad to settle down to calm themselves and go away peacibly. While others still would be talking in unknown tongues and lasting for several days or a weak sometimes. and was very humiliating

But Malinda was silent, seemed retired within herself during the discussion of the resurrected past in which she fell in sadness numbered. And forbidden tears would glisten her handkerchief did not hide

Page 46 missing

She was a very brilliant facinating and beautiful woman, called the belle of the society in which she moved before marriage

Meanwhile she was fostering her reasons for opposing the advice of her father, mother, sisters brothers. Her husband sickened and died. And he too had a vision foreshowing the glory and blessing of God in the fruits of the cross which she so persistently resisted. he implored her to accept, and obey the same faith that the rest of her father's family had embraced, after his body would be laid in its last resting place.

Evidently God had a missim or a place for her in the househould of But attainable only it seemed through adverse elements, until the girl wilfulness to parents and friends became subdued and she no longer would trust in the worlds intending enjoyments that did not come

So she wrapped her babes. handed them out. locked the door of her house and entered the carreage

in writing at the gate. where the little ones already were in rosy comfort The horses started by the driver's whip. the passengers were soon arrived at the Shaker Settlement and in the embraces of loving kindred and welcoming friends.

Roselinda at this period had just entered into the twenty fourth year of her age

After due consideration with herself. her mother and her mother's family She sent for elder Peter Pease then the first Trustee in the society He came and found her in the company of all her father's family The bereft crying heart no longer able to bear up under the cares of her home which lately had fell to her charge Appealed to elder Peter Pease She said

"Elder Peter I have come to serve God and his people the rest of my life And to go no more out for ever after worldly pursuits (a decision she never varied from in the least during her encouraging intellectual and

worthy life that flickered brightness to the last breath in perfect consciousness in the eighty seventh year of her age)

"My most precious treasure is with me" pressing the closer her new born babe and glancing the two older ones. she tenderly circled with white nervous arm that clung to her dress for support.

"Here is the key to unlock my house and here are the keys to inside apartments. A hired man attends to the farm. the stock. and all out of door duties

Go take possession of all that I own Save whatever raiment furniture &c that you may think suitable for me here

sell the rest of my things. sell my house sell my farm and all that belongs to it. and settle up my husbands business and affairs Elder Peter took her burden. I have heard it said that it was two years before he got the whole estate settled up to get the most for it. together with James Watts various concerns When it was finished and the worth obtained in money He brought the money to Roselinda and left it with her

When she felt herself ready she

counted for her children the amount she concluded for each one to have from the estate The remainder being her own. And sending again for elder Peter Pease. she said to him

Here is the portion for each of my children out of our estate to be taken care of by the Trustees of the Society until they become of age and then given to them (without interest of course) Here is $— (I know the amount of none of the said dividends or portions) of my own which I want put into the building of a large brick house for a big family (of fifty or sixty people) it was so used when the society become able to build large brick houses for big family residences

The reader might ask "Why did Roselinda (generally called Malinda) weep in the Union meeting at the mention of her father" The writer knew, having seen her shed tears and of her repentance many of a time on the same subject

It was her disobedience to her father's last advice to her in union with the rest of his family

But Roselinda became a great minister in the gospel of salvation

having a rare discernment into character, she knew how to reach individual needs of various stamp such as but few could do
Eldress Charity Houston of the present number sat quietly looking and listening to the speakers in turn, she

was the first appointed deaconess in the Western country. Occupying the lot of deaconess with eldress Martha Sanford. sent for the deaconess from New Lebanon to instruct the people in their temporal matters

Charity's name was Peggy when she lived in the out side world She was named Charity because of its appropriateness to her character.

After the joint interest was established by means of the Covenant instituting the community relations. When her two boys went to live in the childrens family and school order with all the children of the village given up by their parents who had become covenant members. Then Peggy Houston who had been favored with wealth and abundance through all her previous life

finding as a deaconess of the society that some little boys near the size of her own were poor off for clothes divided her own boys clothes with them until they were made even with hers. It is said that her boys had many suits of fine clothes for she had never counted on any thing as being too good for them. It is further said that she carefully seen to it that Mathew Houston her husband was kept furnished in the best and fullest styles to met. (He was a circuit preacher) Her own rich and beautiful dresses and suits of clothes were numerous. She divided Mathew's clothes with other brethren who were needy until he was about equal with the average of the brethren. and divided her own clothing amongst the needing sisters until she was no better off than the average of the sisters.

And a time came. I know not the date (never having handled the Church records) When the word came from Virginia to Peggy Houston, that her portion of he deceased parents estate was ready for her acceptance.

She employed Nathan Sharp, then one of the Trustees, to go to Virginia and

get it for her, accordingly.

He started on horseback with a pair of saddle bags strapped behind him, got the estate coming to Peggy Houston and returned to Union Village with it, all in silver dollars, took it to her room, and layd it down before her, saying, "I would like to see you lift that" She tried but could not lift even one corner of it.

After she had kept its company as long as she wished to. She then divided off such portion to each of her sons as she thought best, Then went and informed the Ministry of her will in the matter, That she wanted her sons portions kept by the Trustees in the Church treasury until they were of age and then given to them (without interest of course) And her part was to go into the building of a brick house for a large family to live in, for she wanted her money put where it would help to make many others more comfortable and where she could see it as long as she lived.

Thus far I had often heard of before, Now seeking to learn more on this subject, I go to Clarrissa Patterson She says that Charity's part of her estate was used in the outside walls of the brick dwelling house built

in the year 1819, "What was the sum of money donated by Charity for the purpose of building" the writer further inquired, sister Clarrissa answerd, That no body ever knew the amount of Charity's estate except the Ministry and Trustees, That she was never known to say a word to any one on the subject And that her own sons never knew how many dollars she received from her parents estate.

Sister Charity Houston was in the eighty (89) nineth year of her age at her decease After a few days of painless weakness. asking a sister in the room to stay her arm a little while she would slide down from her bed on her feet to the floor, calmly remarked (as though having too much done for her) to the sister, "This is the first time that I have had to spend a whole day in bed since I lived in this Society.

Like the shining ray darts beneath the darker cloud opening in wider light beyond So Charity's illumined spirit departed the house of clay to the glorious realms of promises foretold by prophets and by saints of the eternal joys of the heavenly abode.
She nor any one else was thinking of her dying until she was gone

Sister Charity was medium height and well proportioned though rather slim than plump, walked and stood as trim as a girl She had a large head, full square forehead, large brown eyes, and dark hair Her features all set square and straight on her face, of light brunet. In accordance with her character which was square and straight in all her doings The schriveled finger of old age seemed never to have scarcely touched her flesh. She neither looked nor acted old up to her last illness She was one of but few words, yet took great enjoyment in being visited by the members of the family and society even the children liked to "go and see sister Charity" for she was always so pleased with the news and things they told her about.

Not one in the company enjoyed the "Union Meeting" more than the precious sister Charity, though she did not say a word She was an incessant worker, and did not like to be told that she ought to rest herself more And would reply "I am not tired" And sure

-ly she never appeared tired or fatigued in the least

Now as my story has grown so long I will stop further narrative of the Union Meeting. But give the names of the remainder of the company not already mentioned. As follows

Amos Voluntine	Thomas Hunt
Jacob Holloway	David Parkhurst
Levi McNemar	Moses Miller
William Davis	Daniel Sering
Eli Houston	Ashbel Kitchel

Lois Spinning	Mary Bedell
Eunice Patterson	Lucy Faith (nee Sally Lamb)
Vincy McNemar	Denisa Houston
Peggy Dragoo	Elizabeth Morris
Ruth Darrow	Nancy Rollins
Susanna Liddell	Rachel Duncan
Malinda Watts	Eunice Dennis
	Charety Houston

The writer will now begin again sorting over the confusion of stray leaves and pieces of journals &c written by one and another

Tuesday March 26th. 1805 Issachar went to Kentucky returned April 6th.

1805

Thursday May 23rd 1805 The young Believers at Turtle Creek 40 in number went forth in the public worship of God for the first time in the Miami Country

Tuesday May 28th 1805 Benjamin and Issachar set out (on foot their common mode of traveling) for Beaver Creek (which is Beulah) and returned to Malcom Worley's our father's house Friday May the 31st

Saturday June 22nd Benjamin Richard McNemar and Malcom Worley set out for Beulah Returned 24th

Tuesday June 2nd 1805 This week the Believers accomplished a place in the woods called a Stand for the purpose of holding public Meetings

June 27th 1805 Benjamin and David Spinning set out for Eagle Creek and Kentucky Return by Eagle Creek and the last week in July and onward. The people there believe and recieve the Gospel Benjamin and other brethren return to Miami Friday August Second

1805

Monday June 29th Elder David Darrow Solomon King and Daniel Moseley

1805
arrived at Miami They left New Lebanon June 1st

Thursday August Benjamin Malcom and Richard set out for Kentucky by Eagle Creek the 3rd week in August. The people at Shawanoe Run in Mercer Co Ky. believe and receive the Gospel and the week following those in Shelby. Benjamin returns to Miami Thursday September 19th Richard and Malcom having returned separately before

Tuesday September 24th Issachar set out for New Lebanon

At night the wicked burnt down the Believers Stand. Issachar returned to Miami Tuesday. December 12. 1805

Wednesday Oct. 9th Elder John (Meacham) and Benjamin set out for Eagle Creek and Kentucky. Their horses ears and tails cut off near Danville. Monday November 11th at night B W Stone the preacher at Cain Ridge shut his door against them. Monday November Nov. 25. Some receive the Gospel in Mason, The last week in Nov. they return to Miami Dec 5th

Monday Dec 9th 1805 Daniel Benjamin and Malcom set out out for Beulah Return Wed. 11th, and in the night Malcom's house was beset and windows broke.

Monday Dec, 30th Benjamin Issachar and Richard set out for Eagle Creek and Ky. The first week in February 1806. The people at Paint Lick in Garrard Co. Ky obey the Gospel having believed nearly a year, The brethren return to Turtle Creek Wed, March 12th 1806

Wed March 26th 1806 Benjamin Issachar an Richard set out for Beulah, The people there obey the gospel, having believed about a year, Brethren return Tuesday May 4th,

Monday May 5 1806 The first frame house raised by the Believers at Turtle Creek in the Miami Country

Wed May 7 1806 Benjamin and Richard set out for Ky. Visited the Believers in Shelby Co. At Shawanoe Run in Mercer Co. At Long Lick in Bullett Co, At Paint Lick in Garrard Co, At Silver Creek in Mason Co, Richard returned for Ohio, Wed May 21st. Benjamin returned Sat. 21st of June

1806

Miami County, State of Ohio

Tuesday July 3rd 1806 Daniel (Mosely) Issachar and Richard went to Beulah and returned Monday 14th

Wed July 30th 1806 Issachar and Richard ~~Ben-jamin~~ set out for Eagle Creek, and return Saturday August 9th

August 19 1806 Elder John (Meacham) (with John Wright) set out for New Lebanon and return by way of Cincinnati; and conducted home by Peter Pease and Barachiah Thursday November 1st

August 20th 1806 Benjamin Issachar and John Wallace set out for Eagle Creek and Kentucky, Returned Sat Nov, 1st

Tuesday September 29 1806 Elder David Daniel Solomon Eldress Ruth Prudence and Ruth went to Beulah and returned October 2nd

Tuesday Dec 2nd 1806 Daniel Solomon and Benjamin went to Beaver Creek and returned Friday 5

Tuesday Dec 9th Elder David Solomon and Issachar set out for Eagle Creek and returned Thursday 25th

Dec 5. 1806 Peter Pease Issachar Bates Malcom Worley and others went and surveyed Abram Larew's farm, paid for it and took a deed

March 1807 The road is opened straight through the intended Village by order of the Commissioners

Wed March 11th 1807 Issachar Malcom and William Davis start for Kentucky and return April 21st

March 17th 1807 Elder David Darrow Benjamin S Youngs and Richard McNemar set out in quest of the Shawanoes and return the 24th of April they journeyed to Greenville

April 13th 1807 Received a letter ~~by~~ from the Church at New Lebanon by post.

April 21st 1807 Issachar Bates Malcom Worley and William Davis returned from their journey to Kentucky

Saturday April 11th 1807 Prudence Harrington deceased and her beautiful and pleasant corpse intered the next day

April 24 1807 Susanna C Liddell came to live in Elder David's family by virtue of her own faith (18 years of age 21st day of the following August)

Thursday April 30th 1807 Issachar and Richard set out for Eagle Creek Return Saturday May 9th

Saturday May 2nd 1807 Elder John (Meacham) Daniel (Mosely) Lucy Smith and Molly Goodrich went to Beulah (Now

Water Eliot Ohio) and returned May 5.
— May 21st 1807 the N. E. quarter of Section No 24 was purchased and in like manner the S. E. quarter and the Spinning lot were purchased and the conveyance made to the "United Interest" of the Church the next June
— May 30th 1807 James Patterson and wife here, and with them 31 Indians and two squaws.
— May 31st 1807 Sabbath part of the Indians attended meeting also a great multitude of spectators (at the Stand)
— June 1st Peter Pease goes to Lebanon Richard McNemar with him and ten or twelve Indians go with them to sell furs.
— June 4th 1807 The Indians set out for home

June 8th 1807 Thomas Hunt agrees with J. Spinning for a certain piece of land for us.
— June 11th 1807 Peter Pease goes to Lebanon and carries Richard McNemar's deed to the Recorder.
— Wed July 8th 1807 Issachar Richard and John Wallace start for Beaver Creek Return Monday 13th

— On 15 August 1807 Constant Mosely returned from Wheelin as convoy to Archibald Meacham Rachel Johnson Annee Cole and Lucy Bacon who were sent from the Church at New Lebanon as an increase to Elder David's order accompanied by Nathan Kendall who tarried here till the 14 of September.

— June 15th 1807 The "Kentucky Revival" taken to press.

June 22nd 1807 Elder David and Eldress Ruth on their first visit to Kentucky accompanied by Solomon, Benjamin Molly and Ruth Darrow. Returned August 1st

June 27th 1807 John Carson and family arrived here

— August 29 1807 About 50 Indians here, arrived last evening. We are much threatened with being put to the swords point for showing charity to the Indians. This threat is by one Samuel Trousdale, a military Captain

— September 2nd 1807 Mathew Houston Elisha Thomas and John Woods for home. the Indians depart next day

Setember 3rd 1807 John Dunlavy and others here from Eagle Creek

September 21st 1807 Benjamin S Youngs to work at the Saw mill dam.

— September 22nd 1807
Issachar and Benjamin start for Jasper Ky and return December 4. Joseph Allen from New Lebanon also came with them; they having met with him that morning at Cincinnati

— October 1st 1807 Elder John Meacham and Samuel Turner went to Eagle Creek Returned Sat 17th

— October 5th 1807 Elder David Solomon Martha Rachel and Lucy Bacon went to Beulah Returned Thursday 8th.

— October 11th 1807 Elder David and Eldress Ruth move up stairs into the new house and take possession of their rooms on the second floor

— October 27th 1807 Elder David Darrow elder John Meacham Daniel Mosely Solomon King and Samuel Turner to work at framing the Saw mill dam and to ram the clay and gravel against the long mud sills

— October 28 1807 Andrew Brown and family arrive here

— November 8th 1807 Ashbel Kitchel to meeting to-day and went forth in the dance

— November 15th 1807 A very dark day nearly impossible to see to read without a candle at noon day

— Thursday November 19th 1807 John Wallace set out for New Lebanon and returned Monday Feb 22nd 1808

— November 29th 1807 The Elders barn took fire, soon after the close of day light, almost every thing consumed that was in it

— Friday Dec. 4th 1807 Joseph Allen arrived at Miami from New Lebanon

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1808

Tuesday January 1st 1808 Issachar and Samuel Sering set out for Kentucky, Monday 18 they leave Shawanoe Run for Gasper and the Red Banks People at the Red Banks receive the Gospel, Return to Miami Friday March 10th

— Feb. 15th 1808 The young Believers begin to cut and hew timber for the Meeting house

— Feb 16 1808 our Saw mill begins to go up

=Wed March 23 1808 Daniel Samuel Martha and Molly set out for Eagle Creek Return May 7.

— April 21st ~~M~~ 1808 Mathew Houstons family arrive here, Francis Monfort with them and Francis White also from Gasper

May 1st 1808 John Davis at the "Stand" trying to get away his wife Betsey (maiden name Sering) next day he went to his father's and took her off by force

— Monday May 2nd 1808 Elder John Samuel Issachar Eldress Lucy and Rachel start for Ky. Return June 12th

— Wed. May 11th 1808 Issachar John Dunlavy Mathew Houston Malcom Worley and James Hodge left Shawanoe Run for Gasper, and from thence to the Red Banks and Busseron, at which places the people believe and receive the Gospel. They returned to Miami July 27.

— May 12th 1808 Eldress Ruth Darrow and Martha Sanford went to young Samuel Serings to see Betsey Davis — received some stripes from the cowhide by the young Samuel. (Betseys brother who never lived at this place)

— June 15th 1808 Begin to set types for our publication. Same day lay the foundation of the Meeting house

— Monday June 26th 1808 Meeting house raised at Turtle Creek

— Tuesday June 31st 1808 Solomon Archabald Molly and Ruth went to Beulah and returned July 3rd

— Monday July 18th 1808 Elder David Solomon and Ruth Darrow and Annie Cole went to Beulah Returned 23rd

— Tuesday August 23rd John Meacham Samuel Turner Archabald Meacham Annie Cole and Ruth Darrow set out for Kentucky and return Sept 14th

— Thursday Sept 8th 1808 Daniel Solomon Eldress Lucy Smith and Lucy Bacon set out for Eagle Creek Return 22nd

— Monday Sept 19th 1808 Issachar Malcom Mathew and James Hodge set out for Busseron and return Nov. 7th

— Wed Oct 25th 1808 I set out for Eagle Creek with Daniel Solomon and Lucy Returned Nov 11th

— October 26th 1808 elder John

Samuel and Constant set out for Ky return December 3rd

Oct 9th 1808 A Baptist preacher by the name of Thompson held meeting to-day in the high way opposite our "Stand" (at our cross roads south) a very great gathering of people supposed to be about 2000 – 800 horses were counted. Soon after he commenced, our worship began and the multitude rushed to our meeting and left poor Thompson on a stump who presently followed the crowd and mingled with the audience

Oct 27 1808 Elder David Darrow elder John Meacham Daniel Mosely Solomon King and Samuel Turner to work framing the Saw Mill dam

Nov, 5th 1808 John Woods begins teaching school

Nov 6th Johnathan Grandy arrive here and family

Dec 26 1808 the printing of the Testimony was finished

Dec 26th 1808 Joseph Allen and Benjamin S Youngs set out for Cincinnati with the last of the printed sheets of the Publication 68

Benjamin returns 31st with some of their new bound books

Tuesday August 8th 1808

Elder David elder Solomon Eldress Ruth eldress Molly went to Orangedale. returned the same day.

1809

January 2nd 1809 Clear and very cold. bright sun dogs at sunrise. Richard McNemar Mathew Houston and John Rankin going from Mad river to the big Miami Johns nose was badly frozen.

Tuesday January 3rd 1809 Constant Mosely set out for New Lebanon with ten copies of our public Testimony lately written and printed The morning before he started Remarkable signs in the heavens. The full Moon encompassed with a great circle and intersected by a Cross. Constant returned May 26th

Wednesday January 4 1809 Elder John Meacham Samuel Turner Eldress Lucy Smith and Annie Cole set out (from Union Village) for Shawanoe Run in Kentucky to abide

1809

Tuesday January 10th 1809 Daniel Mosely and Solomon King set out for Eagle Creek and returned September 2nd

— April 11th Issachar and Richard set out for Pickaway

— April 24. Joseph Allen starts for Pittsburg to meet Constant Mosely

— June 12th Issachar and Richard set out for Pickaway

— June 30th James Hodge returned from Busro. Solomon Herman with him

— Tuesday April 25 1809 Benjamin and Mathew set out for Eagle Creek, Shawanoe Run and Gasper in Kentucky and Cumberland in Tennessee and returned Saturday July 1st

— May 26 1809 Constant returned from New Lebanon New York and with him

Comstock Bette Hortency Goodrich Mercy Picket Hopewell Curtis and Joseph Allen who went to meet them all in good health. arrived at Miami May 26th They left New Lebanon Monday April 17th

— Thursday June 1st 1809 Comstock Bette Constant Mosely Joseph Allen Hopewell Curtis and Mercy Picket set out for Kentucky to abide

— Monday June 12th 1809 Solomon Archabald Molly and Ruth Darrow to Beulah and Mad river and returned Saturday 17.

— July 14th 1809 Benjamin Youngs and John Dunlevy return from Tennessee

Amanda Bedle's funeral hymn

As nature's guildings day by day.
And all the works of art decay.
So passes mortal life away.
And soon no more is here below.

The spring puts on her green attire;
Soft zephyrs sweep the living lyre;
And all the sons of men admire
The beauties of this world below.

But nature changes in the round,
And all that once the living crown'd
Is lifeless falling to the ground,
To mingle in the earth below.

Thus mortal matter changes form;
And all that did the rose adorn,
Is now but forage for the worm;
So ends this earthly life below.

Sister Amanda is no more,
With loving friends upon this shore
She's gone to rest forevermore,
In brighter mansions up above.

Where lovely friends await her call,
And make her welcome one and all:
To a new birth in heaven's hall,
There saints commune in perfect love.

The sting of death she feels no more,
The pangs of nature now are o'er
That paingd her earthly house so sore
While living in this world of woe.

The race of virtue she hath run,
A crown of life immortal won,
Methinks I hear the "well done
Welcome Amanda to your home"

August 25th 1809 Elder Peter Peal starts for Cincinnati to deposit money in the bank

August 30th 1809 John Houston, Eli Houston (single) and David Houston (brothers) arrived here with their families and took possession of James Mason's place who had lately deceased.

On the same day Daniel Boyd moved to Amos Valentine's family Annie Boyd (his wife) to John Houston's Family

1809

Tuesday August 29th 1809 Elder David Archabald Issachar Ruth and Rachel (and Solomon Henson) set out for Busroom through the wilderness road and return Sunday September 24th

October 26th 1809 James Smith (Col James Smiths son of State Kentucky) and family arrived here

December 5th 1809 Issachar Bates Richard McNemar John Hancock set out for the Wabash (busro) and after trying for several days to get over the waters, returned the tenth.

Thursday December 14th 1809 Issachar James Hodge (and John Hancock) set out for Bussiron and returned Monday February 19th 1810.

Sabbath December 24th 1809 The lower room of the meeting house being finished the Believers met in it the first time for worship.

1810

Wednesday January 3rd 1810 Benjamin and Richard set out for Beulah and Mad River and return Wednesday 18th

Monday January 24, 1810. Daniel and Benjamin set out for Eagle Creek and return Tuesday February 13th

1810

Monday July 2nd 1810 Solomon King and Daniel Mosely set out for Eagle Creek and return Saturday 14th

— July 9th 1810 The body of the big house is raised

— Wednesday July 11th 1810. Joseph Allen and William Deming set out out for Kentucky

— Tuesday July 17th 1810 Elder David Darrow Peter Pease Eliab Harlow Eldress Ruth Farrington and Martha Sanford set out for Kentucky return August 4th

— Wednesday July 18th ~~1810~~ 1810 Issachar Bates and John Rankin set out for Busserm and Kentucky Issachar returned with Joseph Allen March 20th 1811

1810

In February and March 1810 Archabald Meacham and James Hodge Ruth Darrow and Salome Dennis (daughter of John and Hannah Dennis) move to Busro

—— March, 10th 1810.
A trial before Enos Williams esq for peace breaking on Sabbath.

—— March 27th 1810 Archabald and Richard set out for Busroe and return May 1st

—— Thursday March 15th 1810 Issachar set out for Kentucky returns with John Rankin May 1st

—— Wednesday April 11th 1810. Daniel Mosely Benjamin S Youngs Ruth Darrow and Hortency Goodrich set out for Eagle Creek and return Friday 27th

—— April 20th 1810 Solomon and Benjamin set out for Eagle Creek and Straight Creeks and proposed a removal of the Believers from those places to Busseron Miami &c return June 9

—— 23rd 1810. A horse died this morning supposed to have been poisoned yesterday (Sabbath)

—— April 24th 1810 another horse dies supposed from the same cause as on the Sabbath both horses were in the same stable

Note The writer has heard it said that these horses were believed to have been poisoned by arsenic being put in the trough of water where they drank, from the discovery of arsenic about the pump in the door yard where the brethren and sisters drank at the same time that the horses were sick and died.

— Monday April 30th 1810. Elder David Darrow Solomon King Eldress Ruth Darrow and Molly Goodrich went to Beulah returned May 3rd

— May 31st 1810 begin to lay the cellar wall for the house opposite the meeting house. June 4th, begin to frame the timbers

— June 10th 1810 Eliab Harlow and William Deming arrive from New Lebanon which they left Monday May 21st

— Tuesday August 14th 1810 Malcom Worley Calvin Morrell Molly Goodrich Polly Thomas (Thankful Thomas) and Rosanna Shields return (with Constant Mosely) Tuesday September 3rd

— August 24th 1810 Eliab Harlow William Deming (with Mathew Houston) set out for Kentucky.

Thursday Sept 13th 1810. Eliab Harlow William Deming Constant Mosely set out for New Lebanon there to abide.

At the same time Archabald Meacham Benjamin S Youngs and Calvin Morrell set out for Busseron. and go and return through the wilderness. and arrive again Tuesday December 4th

October 16th 1810. Comstock Betts joseph Allen. Mercy Picket arrive from Kentucky

Saturday October 27th 1810 joseph Allen Comstock Betts Molly Goodrich and Mercy Picket set out for Shawanoe Run. Monday November 5th Leave Shawanoe Run and arrive at gasper on Thursday following Monday Dec. 24th Leave Gasper and arrive at Shawanoe Run Saturday 29th

November 1810 John Dunlavy's family moved to Pleasant Hill

Wednesday December 26th 1810 Archabald and Benjamin set out for Eagle and Straight Creeks. Return by Augusta in Kentucky. Arrived home Friday January 18th 1811

1811

Saturday February 29th 1811 Archabald Meacham and James Hodge start for Busseron to abide

March 1811 Eldress Ruth Darrow (Father Davids daughter) and Salome Dennis with James Price and Samuel McClelland start from Union Village to Cincinnati in order to meet the second company of boats which was to come in from the mouth of Red Oak.

Wednesday March 20th 1811 Ruth and Edith Dennis start for Busseron to abide They went in company with Peter (Pease) and Benjamin (Youngs) to Cincinnati and on Friday 22nd started down the Ohio with the second company of Eagle Creek Believers and arrived at Busseron March 30th

Monday April 8 1811 Benjamin and Richard set out for Gasper with (Joseph Allen) Arrive at Shawanoe Run Friday 12th Leave Shawanoe Run (Now called Pleasant Hill) Thursday May 23rd and arrive at Gasper Sabbath 26th Leave Gasper Thursday June 27th Arrive at Pleasant Hill Tuesday July 30th and arrive at Miami Friday August 2nd

1811

Monday April 22nd 1811 Constant Mosely Malcom Worley Francis Whyte Molly Gordrick Annie Cole leave Pleasant Hill for Gasper. Arrive at Gasper Thursday April 25th Leave Gasper Wednesday August 20th and arrive at Pleasant Hill Saturday August 31st

Tuesday April 23rd 1811 Issachar set out with John Knox for Busroe to abide Arrived at Busroe Monday 29th

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Thursday May 4th 1811 By this time Seventy of the Believers from Eagle and Straight Creeks have removed to Miami and 130 are are gone to Busseron

June 1st 1811 Richard McNemar and Samuel Rollins to Dayton to see the Governor on Military affairs

June 19 1811 Elder John Meacham Joseph Stout and Samuel Houser Set out for Shawanoe Run

Wednesday September 27 1811 Solomon King and Benjamin Younge Start for Eagle and Straight Creeks Monday March 4th The first company of Believers from Eagle Creek started down the Ohio for Busseron Solomon and Benjamin returned home Thursday March 7th.

August 12. 1811 John Dunlavy and Samuel Sering set out for Shawanoe Run

August 15. Malcome Worley and Joseph Stout returned home from Shawanoe Run

Wednesday September 25 1811 Benjamin Youngs left Turtle Creek now Union Village in Miami for Gasper in company with Comstock Betts and David Smith and arrived at Pleasant Hill Saturday September 28th

Thursday Oct 3rd 1811 Molly Goodrich set out for Gasper (which here after is Called Jasper or South Union Jasper Springs in company with Elder Benjamin Youngs and sister Mercy Picket David Smith Eli McClain and Sarah Shields. We arrived at South Union October 6th on Sunday evening

October 7th Commence laying brick in the wall of the brick shop (Now boys house)

November 11th 1811 Mathew Houston Calvin Morrell Jenny Houston (one of John Houston's family) and Peggy Stewart (John Patterson's neice) set out for Busroe

Monday 16th December 1811 The first shock of an Earth quake It shook the buildings and continued, by spells, for about three months after

1811

Sister Clarrissa Patterson tells me this morning March 12th 1877 that the following hymn was composed by elder Daniel Mosely in the year 1811 during a time of earth quake Shocks which greatly alarmed him and moved by the impulse of fear or by the power of Inspiration more likely, he went to each family in the village singing his song and preaching in accordance with the views which his lines illustrate Sister Clarrissa says that she was a child in the childrens order then and was in the room with her caretaker and the girls when the first shock of Earthquake came which frightened her caretaker thinking it was the boys out at play prying up the side of the house (hewed log set on stones at the corners) flying and throwing up one window after another and crying out "Boys what are you about there", meanwhile the clothes on the walls were swaying and the childrens knitting baskets hanging on pegs in the beams over head were all on a violent swing and every door in the house opened, The fowls were shaken from their roosts and went quacking from place to place trying to hide themselves under wood piles and elsewhere. There was also a large comet that year

The writer has heard more sayings of elder Daniel Mosely repeated and counted on than of any other brother

who came from the East to assist in planting the gospel in the West, excepting elder Issachar Bates. It would seem from the sayings, and anecdotes and incidents related of elder Daniel, that he had retained something ~~something~~ of the boy, the big hearted, good hearted boy, ever ready and feeling himself sufficient for any undertaking, to oblige and help along, either in a temporal or a spiritual direction. But the writer has never heard of a single personal memento in song, sermon, or special achievement left by his brother Constant Mosely. The winds of time have covered his Western tracks in the earth. We can only judge by the responsible positions in which he was placed in the West that he was held as a man of importance.

In our teens another girl and the writer went one day to brother James McNemar's shop to get some carpenter repairing done. The work and the talk kept pace together. At length by being coaxed to tell us some stories about Union Village when he was young he narrated some very interesting experiences about persons and scenes that believers had to pass through to keep their faith in early times

He expressed very affectionate admiration of Francis Bedell and elder Daniel Mosely as elders, Then smiling he said of the latter.

Going to elder Daniel once in my youth to open my mind to him, He having such a strong feeling and desire to help me and to make the way easy for the confession. Related concerning himself That

In the twenty first year of his age, having listened to the condemnation and criticism of some opposers of Mother Ann Lee and her followers, finally said to his entertainers, "I guess I'll drive over and see the old woman" hitching up his thoughts were busily planning to have some amusement with the old woman expecting to beat her clear out with his arguments as she had no school education it was said And his advantages had been of the best in that line.

Entering the house where Mother and her people were, Mother opened her room door. and said to one of the brethren. "Bring that young man into my room just arrived who has come to see the old woman." Seated in her presence she said, "I am the old woman you have come to see" And telling him what he said, and what he thought.

while making preparations to come.
and his sins for over an hour together
with the career of his youth in which
much of his time had been wasted in
such extravagance and pleasures as wealth
could bring.

Then in the tenderest mother's voice and
in a deeper heavenly look, she said,
Young man it is Gods will that you
become one of his prophets and fore runn-
ers in this dispensation of his goodness
and love to the nations of the earth in
Christs Second Appearing of Salvation
from sin, And if you reject the cross
you will be lost from God. Confess your
sins before going back home again. It will
give you strength to with stand your
old temptations" He thought he could
not. he had so many And under the
weight of this requirement he went to
the woods. rolled on the ground. cried
and prayed and tried to die After two
days and two nights of fasting crying
and praying in this way in the lone sol-
itude: he returned to Mother having
the interior discernment to see his
sins and the courage and willingness
to confess them

What elder Daniel Mosely did he did
with his might. he was a mighty man
of strength: energy and purpose. he
was easily inspired and very devoted
in meeting in the worship of God At
such times he often prophesied en-
couragingly of Zion's future estate But
more frequently he would tell that some
person or persons were coming to em-
brace the gospel laden with sin and
he would wrestle as with weapons of
mortal combat to break a way for the
seeking ones to enter who had "foes with-
in and foes without" and many obstacles
to encounter. That this was God's gift
to him, he used to say as he had been
so full of sin himself, he supposed
He called himself "God's" battle ax".
In these demonstrations he sometimes
appeared in fairly a foam of persperation
and much exhausted by the contests
but felt that he could not stop in
justification short of a way broken through
in which the comers, could enter. This
done he would say with relief and some
times with rejoicing "Now they can get
in and they are nearly here. And in the
arrivals he was never mistaken. -

Once in a while when some very hard cases were on the road (greatly encumbered) to Zion he would call for help, and the whole meeting united in the warfare to help elder Daniel until he saw a passage broken through for them.

Elder Daniels hymn
The Earthquake

1 Lift your heads ye once afflicted
Let your eyes with joy behold
What the Prophets long predicted
What the Son of God foretold.
Now Jehovah fills his temple
Thence his glory shines abroad
There his saints with reverence tremble
And confess that he is God

2 Sacrefices of thanksgiving
To his courts they daily bring
Songs of joy among the living
Make his sacred temple ring
Through the ranks of vast creation
Nothing can be deaf or dumb
All must give their approbation
That the day of God is come

3 While his last loud call he utters
Nature can no more be still
All creation moves and flutters
In obedience to his will

1811

When his power is to be proved
To convince the stupid soul
If he says "O earth be moved"
So it rocks from pole to pole

4 While the judgment is advancing
Satan's kingdom to destroy
Fields and forests fall to dancing
Dwelling houses crack for joy
Rivers heave and swell like Jordon
Water fowls ascend the air
Soon this earth shall loose her burden
All creation does declare

5 God will shake this old creation
Rocks and mountains over turn
Fill the world with consternation
Till the way of Truth they learn
Those who will not be restored
Sink to their respective hells
But our God shall be adored
In his temple where he dwells

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